

M 1913,

Tuesday, August 25, 1970

Barn

Must Remain in  
Transcription Room

*huh?*  
MR. NYLAND: We better keep it burning, *huh?* It's dark. If I put on glasses I won't see you any better.

Just one little announcement about movements: We will start a third group for beginners, which will be on Saturday; and Arlene will be in charge. The so-called middle group will have movements on Thursday before Peter's meeting. The time I do not know exactly but Jean will be able to tell you. And Sunday is the same as usual. For those *for* whom movements will be the first time, there is always a little excitement about movements. And many times, already *in* at the very beginning: "When can I go into a movements class?" Well, I don't want to say that you won't get very much out of it in the beginning, because that probably is true for quite some time before you start to realize what movements might mean; and then you can extract certain things you never have really thought about.

So, for those for whom it will be the first time, you just do the best you can. I would like to tell you though that you are entirely on your own, and that you should have that attitude from the very beginning. That is, even if there are in the front rows people who do know it, I know the tendency and the temptation is so strong that you imitate. Try to get away from that as much as you can. It's for your own benefit. If you imitate, it may be right, it may be wrong. And it is logical that you do it, because you can't help looking. But the attempt that should be made is to see for yourself how you actually could correlate that what is necessary; and I hope that the teaching will be on that kind of a

basis: To make allowances, particularly in the beginning when it might even become a little more complicated movement, that it is pulled apart and that the separate units are attended to separately, so that then there is a relation between your mind and that what the movements of the different parts of the body have to be, on which you then perhaps can rely when you face it; and if you remember, can memorize; but that you should try to learn not to be dependent on the person in front of you. It's a very special difficulty and you will fall all the time into that trap. You cannot help it. Still, you must fight it; <sup>if</sup> ~~if~~ you possibly can, you will derive more benefit from movements than you would otherwise.

~~Talks~~ That I think is quite easy, when one doesn't know how to start a group, that you start with a little bit of official business. But then, when you have said it, you face the same problem. How does one start a group? Of course there are many ways of starting one, and sometimes some are better than others. One could fall with the door <sup>in</sup> of the house and simply say, "Are there any questions?" Usually it is not right. Although you might come with preparation - and maybe there is a burning question in you - the atmosphere as a group, of a group, still has to be created and is not just there because you happen to get together. It does take a little while, I am sorry to say, because when you sit down and you make yourself at ease and you rest yourself psychologically, and you drain as much as you can (of) the experiences, what you have seen, or the impressions of the previous half hour, it takes a little while before even a certain kind of an atmosphere comes from you. It is different for different people. Some people are quite strong with their atmosphere. Their mere presence already is there and it is always there. But in most cases it is not there, with most people, and it has to be made; or it is being made gradually, even without your knowledge, when the level of your being is established, and the kind of thoughts and

feelings are there which you will allow. So for that one has to - if one is dependent on that kind of a relationship in a group - one has to wait. Now for that, sometimes one talks about Work. Orage had a little bit of that kind of an idea; not so much however. The person who really did it more was Ouspensky and it was very good that he did it that way - usually a little bit of a discussion of certain kinds, and then <sup>(space)</sup> ~~of~~ a certain kind -- and then based on a variety of different things that he had encountered for what he wanted to say. And then after that had been cleared up and the group then was a little bit more coherent, then there would be questions. Orage was probably relying on the intelligent level of the different people who came and also, for himself, he felt that that was probably more important because he was a man who wanted to explain and discuss. It's not that he lacked any emotional quality, but that was the characteristic of the groups of Orage. Not as much as Ouspensky, but it was there and it was sometimes a little bit too much.

What I'm talking about is to try to establish a relationship and it is necessary sometimes to wait and take one's time. One could also start a group by sitting together, and quietly, for five or ten, ~~or~~ fifteen minutes, sometimes longer than that; but it is a very dangerous practice because that presupposes that one is able to control one's thoughts; and that the thoughts, when you tell them to stay away, actually will stay away and that your energy is sufficient to maintain a level of a mental activity, but not bothered by ordinary thoughts or by associations. And of course it's extremely difficult. So if one tries this in the presence of each other and the group is quite large, it usually is a mishap. It does not work. It is very difficult already to sit quiet<sup>(ly)</sup> when one sits like this without that kind of a pressure. If you would have to sit quiet<sup>(ly)</sup> for fifteen minutes even, you would have a terrible time doing it and your

shuffling and so forth disturbs other people from trying their best to keep something for themselves. One of the best examples for that, even when one talks, is when you have a tape of a group: the shuffling that goes on when there is not enough attention paid and the level is not very good - one can really judge by the character of such a tape what kind of a meeting is being held.

How will one now continue? We've talked about the few different ways by which we could start. When I have certain things I want to say, it is of course the best way to start, because sooner or later, even as a result of a question, I will bring it up because it <sup>is</sup> important to me. I have a certain advantage point, because I listen to several tapes and I am the judge about such tapes. I really don't have anyone to argue with. Or even if they might disagree, my word usually should settle a question; that is, a question about Work. When it doesn't, then I have simply the authority to say, "You better get away from here." So for me, the question now of how I listen to tapes, even if I am critical, is always that I start to compare with how I would have expressed certain things. And it is, I say, it is easy, because I am all by myself. The difficulty that exists when there is a nucleus, of course they are quite obvious. There are several people then, listening to the same question; one of them answers; some of the others may not agree. In an aftermeeting, their personalities come out. I've asked several times to see to what extent can they work together.

What is it really that is in the way when one wants to have a research group and put then all the cards on the table and look at them, and eliminate as much as one can one's personality? But there always comes that personality and it's always in the way. What is it that we have to learn to undo? And when I talk now about these kind of things, they have to do of course in general with our attempts with Work with other people in

any kind of a relationship, so it is not limited to a meeting, or to a particular kind of a group. And it's not only here in New York, or the East coast, it is all over. And the difficulties exist everywhere in each group. Now that cannot be helped because people are, as they come to a group, of course of different quality and different personality traits. When Work is finally part of them, it is possible to eliminate a little bit of their ordinary behavior. And because of the influence of Work, which is an aim which is far away, a personality can be gradually eliminated when the aim is constantly held in view. When it is in one's mind and when it is in one's feeling and that there are constantly, even in discussions, one never forgets that, it would be quite <sup>all</sup> right. But you catch yourself many times in a group, outside a group, in a nucleus or outside a nucleus, when you are present with each other, and that then the personality of someone of course affects you and then you have with that all kind of associations based on a memory. And even if a person is new you already ~~have~~ <sup>you</sup> have a judgement, because he looks a little bit like so-and-so and his voice reminds <sup>you</sup> of something else, so it becomes practically the same.

And what is the solution when one has that kind of a problem? To become part of the people one has to work with. The same way <sup>as if a has to</sup> one ~~has to~~ become part with the person one meets and with whom one might argue or with whom one has a difference of opinion and where it has to be explained what you think and you have to listen to what they <sup>say</sup> think. In order to establish that relationship - and that is why I talked about the atmosphere of a group - it has to be felt; and words will have very little to do with it than only certain mannerisms. When it is that what you feel for each other, that will be able--will enable you, at times, to find the right kind of a word, or to say it in a certain way, because the controlling factor has to be the caring for an aim and not the caring for yourself. And many times that of course enters, that you put yourself on the foreground, or whatever you

might call your superiority, or sometimes your ignorance, or sometimes the different things that are bunched together in one word of conceit and self-love. And that affects your attitude towards someone even when you speak with him; and that you might have a feeling you want to help and you show a little superiority; or that you, feeling the way you do, even in expressing your ideas about Work might become hysterical, without considering at all the other person who might hear it and perhaps to whom it is addressed. And one is not always entitled to behave the way one wishes to behave for oneself, even if there is nothing wrong with it and even if that by itself would not create any difficulty or is not dangerous. In the presence of others, there are of course different kind of rules.

I talk about this because I've been thinking very much about the answering of tapes from other places; and also the impressions one gets, of course, from tapes (which) are not--where I am not and I listen to them. The answering needs a great deal. Answering a tape does not come natural to a person. There is a long period in which it is necessary to find out how one is adapted to yourself, what you can do, to what extent you are flexible; also to what extent you actually can listen and to what extent you wish to become part of such a group you are listening to, so that then you can, if you could become a part, understand what was their discussion and join that in some way by the acknowledgment first as if you were there, you would acknowledge an answer from someone else, and with that you put yourself then in a seat right next to the person who might have asked the question and then you have a little conversation <sup>in general</sup> engendered with the acknowledgment of that what was, in your opinion, right and then what you feel should be augmented.

Now the group one answers will answer to such a statement on your part; and when they don't, there may be two reasons. One, of course, is an obvious one: that you have not touched them and that you have been

unable to become a part and that although they may go through all kind of perfunctory ways of listening to your tape and playing it, it does not mean very much to them. The other is, of course, also obvious: that you can't squeeze blood out of a turnip. If the group is terrible and low and does not work at all and even doesn't know why they get together, of course you cannot arouse any kind of reaction in them. But in general that is not that bad. And even at that it is a very interesting thing to see to what extent you could even make the dead get up and walk. That, if you want to call it a challenge, is a very interesting task (to find out) what you could do perhaps, hoping that it might be successful.

But when you answer, what do you produce in the other group? You are looking for a possibility of helping them. You are looking for a place for yourself in such a group. It is logical you have to listen to what they are saying, but it is not logical that you are critical. You may have to go a long way before you can express what you really think.

Because what happens with different people when they get together? And this applies to a group you may answer, it applies to a nucleus, it applies to a group of people who are listening to a nucleus - each person is at a different place. One hopes that all of them are looking at one aim, but the aim is not always clear enough and many times it has to be explained and explained again. And then when it is clear, one may not even see the road towards it, simply because one does not have enough self knowledge to place yourself in the right relation to an aim. And then the third reason why it is difficult is that those who then speak, every once in a while use their own language because their education cannot be done away with, and the terminology of Gurdjieff is not so easy to catch in its own reality and its own purity; and we use, as you know - even in descriptions of Work - certain words which have different connotations in ordinary life.

So there are many things against one if one starts to speak and hopes to be understood; and we make many times the mistake that although potentially there is something that is being said, it may not be said as complete, as you would wish it; and it may not be possible for them to say it if they remain honest and base what they say on their experience.

Now maybe you think that I am talking about groups only. I am talking about people in any kind of a group in relation to Work. I am talking about your honesty regarding the concepts of Work in your life. I am talking about your own application of the ideas in your own life and your discussion with yourself afterwards. I've said, every once in a while, your 'I' can talk to 'it'; and 'it' can listen and also answer. And there can even be even repartee between the two. And there should be clarity between 'I', what it wishes to see, that 'it' receives it in a certain way and that 'it' shows that it is understood what is the message of 'I'. And therefore it is not theoretical that I talk about a few groups. I use it as illustration. It is your understanding of Work that counts; and what are you going to do, again and again, by being exposed to certain statements which, of course, you can take in. And you take them in the way you are on your level, and you take them in with your mind or you take them in with your feeling and they produce certain things in you; even sometimes you can quote from them or refer to them, and then think that you have really uncovered what it was that was being said as a totality of the meeting. And maybe all you got was a little bit, <sup>because</sup> that happened to strike you. <sup>What is</sup> needed is much more space for yourself to allow your 'I' to tell and your 'it' to receive; much more tolerance between people; much more understanding where they might be, particularly not to question their honesty; and to keep, in the presence of such little bits of arguments, to keep your self-respect and not to lose your patience; and to hope that 'you never



can tell, it might turn the other way,' provided you wish to become part and remain part of such a group, the same way ~~and~~ as you wish to become a part of a group you answer. In that way you wish, if you really understand it, to become <sup>a</sup>part of a co-operative effort. One wishes to become a part of a group.

The difficulty many times is that in a group there are such a variety of different people with partly different misunderstanding or understanding; and partly such weakness, partly such lack of principles, sometimes not wishing to have a character even, let alone trying to become a man, people who remain lazy and do not wish, or who lose confidence in themselves. This is the difficulty of the group to maintain itself and it is very difficult to make any decisions (about) who belongs and who doesn't.

I see these things a little bit from a different standpoint because it is many times necessary that I make up my mind about it. And it is not right that you think that you know when I have more facts at my disposal; but at the same time you also know that whatever it is you could accept and then you have to adjust yourself the best way you can; the same way as you (must always) adjust yourself to an honest statement from any one, particularly regarding Work, because how do you know what is right and what is the truth for someone else? One is not that all around. Even if you have a little bit of Conscience and Consciousness, it is still so small compared to the totality of all the different manifestations and expressions of ordinary human beings who are interested in Work, and you have no right to judge about that simply because it does not fit in your little vocabulary. It goes both ways of course, because there is no need for any kind of an argument - because who will settle it? One adheres to definite, certain - let's call them instructions, but even that adherence may not (be always) understood and maybe it does require quite some time and you might almost say writing of several memos back and forth until it is all cleared up.

One -- <sup>Q</sup> When is one really becoming a psychological and a spiritual brother, so

that there is that kind of a family, that one knows the idiosyncrasies of each other and makes allowances for them? And that constantly the aim of a family is to stay together and to grow up together and to profit by each other's presence. This is the difficulty which is going to be for you all, because very soon, rather soon, well, not so far away anyhow, I will stop meetings of this kind.

I will continue with the Friday, because that's mixed up with music and we have a little bit of that. Every once in a while we will talk. It is not that I don't want to talk, but I want all of you to learn to stand on your feet. And that applies to work here on Saturday and Sunday and during the week; and it applies also to the meetings you have. And I will not deviate from meetings which are being held, that they are only under the management of one person, unless I can check on that sufficiently; and so far I pay too much already by allowing it that I don't want to run that same kind of a risk again. For that reason I say that New York should continue to have a nucleus. And a charge that I make - that is, I charge them with a responsibility, if they want to take it, that they as seven will have to represent a totality, almost like a personality, who then can answer different attitudes and questions and whatever may be experiences of a group, because one person can be a little bit better and maybe better equipped than someone else in that group of seven. That's the idea of a nucleus. I cannot expect you to be all-around, to have an answer for every damned question that might come up. I have a little bit of that kind of information, because I've gone through a lot of - let's say, answering questions over many years.

Maybe I told you once I drove down quite often with Orage to one of his groups; And on one of them I said, "Orage, what are you going to talk about?" He says, "I don't know, I will see when I get there." I said,

~~that~~

6

"Well, aren't you <sup>over</sup>even thinking about the questions they may ask?" He said, "Yes, of course I do, but by this time, I've answered practically every question anybody could ask any time. So I have no particular fear or anything that I feel that I will not be able to find the right kind of an answer." Well, of course it was true. He did have an answer and he was very brilliant and it was a very good thing for him to have that kind of a self-confidence. It is only something that one acquires gradually, and that is why I say I cannot expect it of any of you.

It is rather difficult, let's say it very simply, to take my place. And there is nothing wrong with that kind of a statement. It is the way it has to be and it has been. And now I would like to change that a little. I would like to ask you to see to what extent you can fill this place, and not by one or two people only - I will never assign to anyone when I die to step into my shoes. Never. It has to become, for a group, the management and the responsibility of several people who have to learn to work together, because if you don't, all this business will die; and that's my honest opinion. There is no one who can take my place, because no one has had that experience. And it's not to my credit at all, it's only that I would like to continue it as well as one can. And the time is getting near that I will give up telling you in meetings, and having to rely perhaps on some tapes or a few discussions, so that then also perhaps I will be a little freer; and with trepidation I will see you continue and work and see what mistakes you will make. That's why I am so apprehensive about certain characteristics which are still in existence and which should have been ironed out already long ago. But apparently some of us are so weak and some of us are not developed enough and some of us definitely are on such a low level and some of us really don't want to exert themselves. I say some; they all make up the strength of a group and if they are here, you have to carry them.

Those who are honest and wishing and those who feel that they have an idea (of) what is work, based on their experience, must allow the

non-experience or the stoppage of experience at a certain point of others they have to work with. It may not be a question of conceit to think that you know more. It is only an acknowledgment that different people work differently and reach in the end Rome. But there are many roads that lead to it and many ways by which a personality puts one thing or another or a third to the foreground with which he is a spearhead facing the difficulties of work. One has to be much broader and allow anybody, I say, who is honest and sincere to say what they wish and then to build from that point on, to see if you can understand the motivation for such expressions. And when you understand that, that then maybe you will find ways and means of how to converse. Each person speaks a language and it is their own language and sometimes, like Babel, many tongues <sup>and</sup> ~~and~~ no understanding; and the Tower of Babel was never built and at a certain time all of them left.

Do we build anything of that kind among us? Do you see any possibility of climbing a mountain with a group? Like we did go to the West Coast a few times with the group as a whole and we didn't get so much lost, although there were difficulties. Have you ever that feeling of solidarity among us? That when you see a person here that you are <sup>then</sup> reminded? And I am not talking about people who don't know the Barn, who just happen to come for a little visit and of course get an impression of a certain kind - which may or may not be right, I do not know. There is something <sup>that they can</sup> ~~we~~ experience of course, there is no doubt; and also something they can take home. But we live here; and we see each other day after day, many times in certain conditions one does not always like; and sometimes saying certain things which are not always correct; and sometimes a little bit too selfish or self-centered which definitely at times leaves someone else out who should be in. And those are the things I am telling you and I will tell you time and time again, that will face you, not your individual work; that's almost, I would say, your own affair. You can be quite convinced that you want to

Work, you can even go away and take ALL AND EVERYTHING with you, and you can sit and do whatever you wish all by yourself, it won't make any difference for you in relation to your Work and an understanding and perhaps gradually a growing up, but it will only go a certain distance and then it will stop. I am sorry, it will stop, because you're going to water it down, it will be diluted, you will gradually have less and less inspiration, you will not be as often affected by something that will remind you, and gradually your own ordinary unconscious state will start to take over, very slowly, almost without your knowledge, but you have <sup>(?)</sup> the freedom to go if you wish.

If you want to maintain this Work for your benefit, two things are necessary: The understanding of a solidarity of a group of people having one aim; the second is, at times, your ability which you must acquire of being able to talk about Work intelligently and in a simple manner, regardless of your make-up. It is not necessary to be too intellectual or too emotional; it is necessary to be an ordinary person with a level of being from where he then can talk about his experience, whatever he may have experienced and which he considers his Work. And talking about such results that then the honesty comes out in the discussion and that even one listens because there is that kind of a quality in the voice of sincerity. Really a just kind of a voice, even if you do not always understand the intellectual gymnastics which might accompany it. That your task is to understand the mind and the feeling of someone else. And that you are clear both in your mind and your feelings when you wish to talk to someone and explain. There is no way of saying which counts more, because the two are needed. And the two will indicate, by means of behavior, what is the level of a man. Your behavior physically expressed of course, because that's the kind of activity that is almost apparent to one. And we have no means as yet to read or to listen to the language of an emotional or an intellectual center; that is, (to) the reality of such a language. We do listen to a

lot of talk and we do listen to a lot of hysteria, and we see it sometimes, and it is still unconscious. That what counts is the level of one's feeling and the emotional state which you wish to communicate when you talk; when you want to give something to someone; when you want to have confidence aroused so that with that confidence a person will listen. When I answer a tape it is my task to establish that kind of a trust, because why otherwise would they want to listen to what I am saying; or why do they even want to read a little bit of Firefly when there is no confidence? When a person loses his trust in his teacher he should go away; the teacher is not for him. It has to be understood that that what is the basis of a relationship is trust in each other, from one to the other and from the other to the one.

(All right, John. (stopping of cassette))

Now of course at this point, I could stop very well and ask you for questions. You know that I always hesitate a little. The level of a meeting, when it is based on questions only, becomes a little up and down, heterogeneous, not sufficient coherence among the questions; and it is difficult for me to bring that about in answers. And ~~(I)~~ much rather, I talk trying to remember questions I've heard, <sup>attitudes that</sup> ~~and that should~~ have been expressed, so that what I can say is based on the reality of experiences of different people, in <sup>different</sup> ~~id~~ parts, which I hear and listen to and carefully try to make my own <sup>own</sup> road. And to see, when I listen, how would I answer such and such? What would I have done? What reaction would have been produced on me, when a question was asked and an answer was given, if I had been present in that group and someone else had answered? Would I have contradicted him or would I have left <sup>him</sup> ~~them~~ alone and hope that someday it would be ~~proven~~ <sup>proven</sup> that I knew more? Because you see, this is the difficult thing: When I disagree I believe that I know a little better. I am not so willing to admit that I am ignorant and that I have difficulty in understanding some-

one. And that other person may be quite right and may explain things logically and clearly; and for me they <sup>may</sup> ~~might~~ be quite confused. But I call it confused and he won't believe me because for him it was clear; and who is right, and why do I say confused? Because I think I can say it better, clearer? Add then when it is on a tape and afterwards you listen to it, you are sorry you weren't there, ~~and~~ you couldn't argue. And if afterwards you happen to argue it's not the same - you talk about the past. A relationship is only good at the moment when it happens. You understand that. That belongs to the realm of simultaneity. A relationship ~~can~~ stand on that what is the Truth. And the Truth can only be when that what takes place is registered at that time and then made timeless, because as long as there is a little bit of what you hope for, and something that is already gone which has been interpreted already, it is not that pure. The purity is only in the moment of a recognition. That's why we talk about a flash, an insight, a realization.

A realization is free from words. It is that what I experience; and then I have a knowledge. And when it is an experience and the knowledge and you might say I cannot find ~~the~~ <sup>a</sup> words, I prefer to use the word understanding, because with understanding something is allowed. With knowledge I have to find ~~the~~ <sup>a</sup> words, and it is something I cannot find a word for because the realization is for me Truth. I experienced it and it is enough when I say I realized certain things about myself. I am not even interested in trying to explain it or to put it in words. Something for me happens when I have a realization of myself to see what I am, and I don't even want to describe that for anyone and I don't want to be questioned, how did you get there? What did you do? ~~Can~~ <sup>Can</sup> you describe that a little bit more? You cannot and you shouldn't! When Beethoven was asked what is the meaning of what you have played, after he had just played a piece of

something, he sat down at the piano and played the same thing again. That was the answer! I don't want to be bothered when I have a real insight in myself. And when I am interested in self-knowledge and I want to reach the Truth about myself and I real-<sup>I</sup>~~ly~~ realize something, then I don't want anyone to ask me anything about that. Simply say it's right, maybe good, fine, wonderful you have that; even one can say I <sup>'</sup>am jealous, I wished I had that kind of realization. But leave it alone.

Realizations are made in Heaven, not on Earth. Realizations belong to your emotional state in contact with what I call God, and not any other way and don't drag it down to Earth, and don't for God's sake ask me A-B-C about it. I have no interest when I am in that state where I have already some kind of a-- an opening, presentiment, something that I start to see and discover about myself that I don't know, I <sup>have</sup>~~ve~~ never seen it before, but it's a new kind of experience and it may be because I have understood Work in a little width of a way and I try to apply it. And I know it is not impartial, <sup>but</sup>~~my~~ my God, what time it will take before I can really say this is the Truth, nothing else but the Truth, it is Absolute. But at the same time I'm alive and the realization shows that I am alive and it comes out in some way and (as) a recognition of my aliveness. When I want to describe a realization, I put my Life again in a form, and there are words and I use them, and they are not the same. A realization, I say, is made in Heaven and it comes down to Earth as a flash, I experience it and it goes back again to Heaven, with a note of my <sup>thanks</sup>~~thanks~~ to the Lord (for) having given me an experience of that kind.

The attitude towards Work, the attitude towards what I call exactness is, of course, right. There has to be a clarity of an understanding of what it must lead to: that I want to be free. And the freedom is now bound, or exists because-- does not exist as freedom, simply because three other things happen to be there;



and in my unconscious state I Work to find out how can I loosen them up. Sometimes they have knots and I cannot undo the knots; sometimes I cannot see because I have no eyes, so how can I undo the knot? And I don't want to cut it like a Gordian knot with my sword. Of course it can give me freedom if I do that. But what is then of me? I am in little pieces and I have to put it together again, because to cut with a knife or a sword is not so easily repaired. It does require patience to find the knots and to see what can I do. Ad infinitum, you know. Sometimes you can use a little knife to poke at a knot, sometimes a nail, sometimes a hairpin, sometimes a piece of wood, sometimes a wedge, sometimes an ice pick. I don't know what you want to use, but if you want to save a piece of cord <sup>^</sup> because it's precious you know <sup>^</sup> then really don't cut it as if you have all the cord at your disposal in the world, and you have all the money in the world to buy it. What knows, that cord - will I say it? <sup>^</sup> Is it umbilical? <sup>^</sup> And have you a right to cut it?

One destroys <sup>^</sup> much too much when there is something between a mind and a feeling. I've talked about that the other day and I appreciate my feeling more than I appreciate my mind; and I don't want my mind at times at all, I want to give it a kick. The mind becomes a touch of the wings of the butterfly and the destruction is the powder on the wing which never will be repaired anymore. How difficult it is to find the proper words and how difficult it is to maintain the right kind of words. And how often is one a little too quick in the expression of something when it should be left alone, not said, perhaps not even felt, if you could? <sup>^</sup> But even if you do feel it, don't give it a word, don't let it come out as yet. It may hurt the other, it may be just the wrong thing to talk about a feeling that should not be talked about; that should be left to its own realm of feeling and emotion and its own language in which the mind should not play a part. What is so beautiful about a

dream? That one really cannot express it while you have the dream and you are conscious, and that although you try afterwards to describe it, it is never that reality. But what is too bad about the dream? That you're not there. What is good about changing a daydream to Work is that someone has to untie the knots of the daydream and have enough patience to have a pure cord <sup>without</sup> without a knot, ~~with~~ an obstacle, obstruction, with clarity as one cord that indicates the direction of your aim.

That is really what is the difficulty in Work, that your impatient--that your mind comes in to sell you a little bottle of ersatz, and it opens the stopper and it tells you, "Here, sniff it, such a lovely fragrance, you see!" And it picks up the bottle and holds it in front of your eyes and swirls it around a little bit and there is a lovely color, just beautiful. <sup>(He)</sup> You say, "Isn't that beautiful," and you say, "Yes, it is beautiful, but I won't buy it." "Oh, you won't buy it, but it is cheap!" And then you tell the devil, "You don't know your own price of what you are selling me, and if you only knew that, you wouldn't use ersatz." That is why it takes so long to find the language with which you can talk to the devil, the language of your own unconscious existence which is the devil for you because that keeps you on this Earth. And it is so long to find the language that can counteract it and meet on the ground, on your ground within you. That is the field of battle. You remember the Bagavad Gita; that is where one meets, that is where the confrontation takes place between a Conscious and an unconscious entity with you deciding which is right, which is wrong, which is the one you wish, on what direction do you lean over, left or right; and then having tasted and extracted from one or the other that <sup>your</sup> ~~you~~ direction is ahead of you and going straight towards the Sun. This is the difficulty in Work: to maintain oneself; to have a desire with which you get up and

and could stay with you during the day, with which then when you go to bed you say, "Thank God, I will wake up with this 'I' which is now here, I trust it and I trust it to remain with me because," I say then, "by God, I need it."

How can you change your life? What is it that really is necessary to be introduced at times? A very small quantity at times, but <sup>(of)</sup> higher molecules ~~that~~, different lightness, density, quite different from ordinary unconscious existence; a little salt on your food, ordinary life as it is and eating it and not to forget that you have to keep on breathing, that's your ordinary life too, you know. And that with that, every once in a while, a realization, as if something out of ordinary life is wakened up by the salt, and the taste appears; and the realization is the taste of your psyche. Then you know and then you wish to understand and with that your feeling comes and helps you to understand it.

Do you believe there is a memory for your emotional states? Because if there is a language there has to be a memory, same way as with the language unconsciously for the brain there is a certain section that has to function in which it is stored away. Where do you think your memory is for your emotional state? Of course it's obvious it's your ~~Con~~science. That is where the encyclopedia of your inner Life's behavior is kept. That is where you go and look up to remember this or that, that you might have forgotten. And it is put there <sup>in</sup> ~~so~~ your language of an experience, because that is what your Conscience will do under the guidance of your Consciousness, if it happens to be there and is clear enough. But you know that that kind of a Conscience in the beginning is really stammering. It is trying to learn that language and it has no ability as yet; no facility; no - you might call them even - letters to be written; no way to write, not knowing how. Everything I do in the writing and writing up and not forgetting for me is unconscious activity. <sup>(when?)</sup>

How can I learn this emotional language which then it is there without any

further effort on my part? What is it? <sup>Q</sup> How do I reach an emotional state? By the concentration of everything of my personality into one. That will form the letter with which I write indelibly on my Conscience. That is the language that I wish to learn for my emotional states to reach God. And I use now for that purpose a symbol, as representing God as One, <sup>A</sup> and "I" in my personality become ~~one~~ <sup>one</sup>, <sup>a</sup> and that moment of that Entity as Oneness hears a letter belonging to my Conscience and then it is memorable and it stays there, because that kind of language I will not forget. It will help me to build my Soul, because that language of emotions contains a secret, and I will want to find out what it is really that kind of a language. And I go to my mind and I ask a little bit of advice, and it doesn't go very far, but at least I can pick up something of what it is that I call clarity and light. And then I go to my body. I say, "Can you help me?" And the body says, "No, I've lived already too long, I can't do anymore. I'll be a servant to you, that's all. But you have to tell me what." And then I go to my Conscience and I say, "Have you already in your memory, your library, your conscience, enough? Have you enough data? Can you tell me honestly what I must do?" And your Conscience must tell you, "No, I don't, I don't have enough. But..." and then you listen very carefully, because your Conscience will tell you, "but I know where to go." <sup>Q</sup> That is the decision for oneself in your daily life: That when you are affected by the outside world ~~that you~~ and you--you have to live it, and you see it, it takes place, (then) you extract what you can, you use it. Energy is there, Life is there; don't ever forget Life is also in your unconscious state. Life will not be destroyed, you will not destroy yourself. And it can be used as Life, only the unconscious state makes it a little difficult to use it now; but you extract from it what you can and then a realization helps you to remember certain other things. And in the midst of what you are doing unconsciously, you say to yourself, "but I know where to go."

This is like a task which you can use at times and it is really not a task at all, it's only a little description. What do I do when I wish to Work? What do I do for myself to put myself in that kind of a state so that I then, being reminded of Work, also know how to Work and what to do? And the answer is so simple. You live your life during the day. You do everything you can. In your daily life you become as honest as you can be unconsciously; you tend to your ordinary business; you take care of economics and such problems; you try to be clean; you try to keep house; you try to be sincere in relations with others - all of that unconsciously, but you do it. Settle them first; that is important. And then, there will be a possibility during that day to stand still, to say to yourself, "but I know where to go." And if you can say that, say it aloud and say it in such a way that it is so convincing that your unconscious state, it is like that personality sits up and takes notice and then asks the question, "Who is this?" This is it. Then it asks, "Who is this 'I'? Who comes into my house? How did this 'I' get in? Did I ask for it? Did I pray for it? Did I wish it?" And it is here now, because I acknowledge the fact that I have come to a halt in my unconscious behavior and I've asked that question, "But I know where to go," I do not care how I found out, I have no reason to want to explain that, not even to myself; I find myself with that phrase. I say, "Thank God, I have an aim. I see it so don't bother me, I have other things I must do." This is the salt on that what I have to do. This is the realization in the midst of activity. This is the flash of insight in the midst of all kind of theoretical knowledge.

If you want to live your life, live it on Earth; and every once in a while remember that whatever there is on Earth is in a form belonging to Earth and it happens to be your humanity. And that then you say, "but I know where to go," that that is addressed to your Life so that a Life in the prison knows that someone outside knows that there is Life and that Life within in that prison should not despair because

someone knows where to go. And someone will, when they have gone and have received what they need, will come back, because the hope is kindled in that little prison and affects Life. And at certain times that Life within oneself also loses the form of <sup>the</sup> a-prison, and ~~(that)~~ is, I call it, accidental for that life within, accidentally aware of the existence of God. It's not accidental. That what is worth more is outside of the prison; that happens to be the creation of 'I', since my emotional state tells me where to go and how to make that what I need in order to continue to go.

Taple up

→ Have a good week. Try to understand each other but mostly understand yourself. Try to find out the motivations, ~~(of)~~ the little things with which you are made up, not the big things yet, never mind them, they will occur as usual; but the little things for yourself. The freedom which you give. How can you--how can you make your Life within understand that you are Working, that you contribute a little brick to the building of Kesdjan; or maybe it's just a little pebble, it surely is not a big boulder as yet, you have not enough strength. But a little pebble from the path; and shown to you by the light on the path; but you have to bend over, that's your effort. You take it and then you use it for reaffirming the foundation of your Kesdjanian body. And when that is--when that is fulfilled, you will have built a bridge to reach SOL and LA and ultimately the Silence of all your manifestations.

Goodnight.

END TAPE

Transcribed: Jacques Hems  
Rough: Kathy Nichols/Lenore Beach  
First Proof: Lenore Beach  
Second Rough: Lenore Beach